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TEACHING AS AN ASPECT OF OUR VOCATION AS CHRISTIANS

TODAY I want to speak first of vocation and second of teaching. I think in pictures. To some, this means by definition that literally I do not think at all. Be that as it may, when I think, I think about vocation and of one's particular calling—and I think I have thought about these a great deal. Usually there comes to mind two pictures: first, the picture of the Pilgrim and, second, a picture of closing and opening doors.

My picture of the Pilgrim is of one who journeys far, on foot, through strange lands, toward a destination perceived in faith—the assurance of things hoped for, the conviction about things not seen.

Since my Pilgrim travels on foot, he has laid aside every encumbrance, every possession, except the staff, the drinking cup, the plate, and the necessary clothing. I do not think one can be a Pilgrim in an automobile and motels. Many things he may enjoy on the way, but he knows they are only temporary, for he must be ever ready to move on with only what he can carry.

My Pilgrim travels always through strange lands and among an alien people. The lands are not frightening to him, for in a real sense he is a simple child of nature and enjoys an elemental and simple kinship with the "earthquake, wind, and fire."

But the people are alien, terribly alien. And they are alien to the Pilgrim precisely because they are not Pilgrims but settlers, and their values are of settled things. They love the things that the Pilgrim cannot take with him. They have lands—the Pilgrim has only roads. They have houses—the Pilgrim has only a temporary shelter and sometimes no place at all to lay his head. They have great barns in which to store the increase from their fields—the Pilgrim plucks the ears from the grain through which he walks. They have friends, permanent friends—the Pilgrim has only companions along the way. They have *security*—

the Pilgrim has faith and hope. They know their own, and the Pilgrim is a stranger in their midst.

The settlers are wary of the stranger and want to fight. And like Uncle Ben in the *Death of a Salesman* their first principle is "never fight fair with a stranger."

But they are wary and want to fight and destroy the Pilgrim stranger because they are afraid—afraid not of him but of a part of themselves that he represents, the part which whispers to them, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?"

So while they fear and hate the Pilgrim, and thus themselves, they at the same time may love him and wish him well. They fear and hate him because he reminds them to remind themselves that their faith in settled, tangible things has been weighed and found wanting. But they love him because he reminds them that greatness, even stature akin to God, still walks abroad in the land and may stir within their own souls.

My Pilgrim is always "going home," but he is always outward bound. For his "home" is not the tangible home he left behind but the home of faith and hope ahead. He is always greatly tempted to turn back, but in his heart he knows that he "can't go home again." Some, like Pliable, the early companion of Bunyan's famous Pilgrim, start with the brave assertion, "I intend to go along with this good man, and to cast in my lot with him." But Pliable, after a "desperate struggle" in the mire of the first "Slough of Despondency" into which they fell, "got out . . . on that side of the Slough which was next to his own House . . . and Christian saw him no more."

Those who thus turn back, my Pilgrim will pity and not condemn, for he knows how great is the temptation to return to the things of the past which seem settled and secure because they are familiar. But the true Pilgrims have always recognized that

> they themselves were only foreigners and strangers here on earth. For men who recognize that show that they are in search of a country of their own. And if it had been the country from which they had come to which their thoughts turned back, they would have found an opportunity to return to it. But, as it is, their aspirations are for a better, a heavenly country! That is why God is not ashamed to be called their God, for he has prepared a city to receive them [Heb. 11:13–16].

This is my picture of the Pilgrim who is called through faith to the city prepared to receive him and who judges every experience along the road in the light of that ultimate destination. Thus he is free, free from all the encum-

brances of settled things, free to move in the direction in which his special vocation calls him.

And here my picture of the Pilgrim merges with my picture of closing and opening doors—doors that close behind one, doors that open before one. This is my picture of calling to a particular profession or work.

Here it seems to me that necessarily one must illustrate by reference to his personal experience. All one can say is that at least it seems true in my experience.

Unlike Isaiah (6:6–7), God never sent a seraphim to me with a red-hot stone to touch my mouth, remove my guilt, forgive my sin, and send me out to proclaim something definitely defined in advance. There merely opened before me, one at a time, a series of quite ordinary-appearing doors, and I walked through them, usually not knowing until long afterward what I did or how decisive the step was. Sometimes, in fact, I did not see, or, if I saw, I did not want to pass through the *open* door but tried first other doors and sometimes with great vigor. I do not conclude that one is not to try the possible doors, to see if they are locked or open for him—but I do conclude that, if one breaks open locked doors, he is likely to get into trouble.

Under the compulsion of the necessity to work for a living I did in my youth seek out many jobs. But it is just as true that I have never sought any position of responsibility and, least of all, my present one. I neither sought it, nor would I fight to retain it. My experience is not extensive, but I have never known a person who ardently sought a position and got it who was happy and effective in it.

I appear to myself to have passed to my present position, such as it is, through a series of doors that opened before me. And I would not refuse if doors about me now should close and yet another door should open before me.

This has come to be my picture of what it means to walk by faith in the living God and to pray without ceasing.

But, some will say, this is to trust too much in feelings—and the sophisticated will whisper, "This is sentimental."

And I confess that in a sense I *have* learned to trust my feelings.

As for its being sentimental, I accept that also, provided a good dictionary definition of "sentimental" is in mind; namely, "a predilection determined by conception and feeling intermingled—a complex organization of ideas and instincts [or intuitions] built up in the course of the individual's experience." This means to me that the individual's sense of direction is something he can

conceptualize in part, but in part can only feel, and he ought to learn to trust his feeling as well as his judgment based solely on conception.

But never "feeling" in the sense of individual, personal, and peculiar whimsey—or what is sometimes called immediate intuition. That I personally mistrust more than judgment based on conception.

It is rather a feeling for the consensus of the individual's community. It is not my personal feelings that I trust to guide me but a feeling for the sentiment of the community of which I am a part.

It is not that one can do anything *he* thinks he can do, as is "Pealed" forth in the *Guide for Confident Living* and the other premature "Peace of Mind" books, as John Thompson has called them, but rather that one can probably do anything his friends in his community think he can do. God, says Paul, "has placed people in the *church*, first as apostles, second as inspired preachers," etc. And he calls them to particular jobs in his church, through his people. In this sense, to go no further, the voice of the people of God is the voice of God, or, which is the same thing, the voice of God is the consensus of the community of saints.

And now you have me. For with the gusto exhibited by the man who made himself famous by asking, "But who is my neighbor?" you will ask, "But where and what is the community of saints or the church?" And this I cannot answer very satisfactorily. But I suggest that wherever the Spirit of God is at work in human souls, there is a *part* of the community. And it seems to me that the Gospels suggest that the Spirit of God is likely to be at work in places that the "settlers" think most unlikely. For the "settlers" never really assimilated the idea that God might sit down with publicans and sinners, with prostitutes, gluttons, and wine-bibbers—and might even be found with the blind.

This brings us to the second part of what I want to say—to teaching as an aspect of our vocation as Christians.

What I have already said may suggest how I would try to reconcile Paul's admonition that one "must *cultivate* the higher endowments"—in schools, if you please—with his statement that it is God who places "people in the church, first as apostles, second as inspired preachers," etc. But this I am not going to develop here.

But to speak directly of teaching, and I ask your forgiveness for my exegesis, I begin by pointing out that Paul placed "teachers" third in his apparent hierarchy of callings (I Cor. 12:28), between "inspired preachers" and "wonder-workers." One might begin to sharpen his definition of a "teacher," then, by pointing out that he is neither an "inspired preacher" nor a "wonder-worker."

Since I supposedly represent the teacher today, this distinction will not be hard for you to grasp. I only hope that it will guide your expectations in the future.

If you will pardon a diversion here, which I justify in part by pointing out that "administration" was omitted from this series of sermons, and in part by noting that all members of the faculty here have a hand in administration, I want to say that one thing about Paul's hierarchy of callings has always intrigued me, and that is that he places "administration" next to the last—*after* "helpfulness" and just before "ecstatic speaking." Was this a subtle way of suggesting that being an administrator hovers perilously on the verge of effervescent incoherence? Some administrators sometimes rise to the category of "helpfulness," to be sure, but, alas, some sometimes lapse into "ecstatic speaking," as you all know well. One could on this foundation build an instructive sermon, commending to them Paul's words that "you must cultivate the *higher* endowments."

But I am called to speak of teaching, and here the exegesis and the diversion end.

My teacher is a Pilgrim, who came to his immediate position by walking through open doors, judging each step of the way as well as he could in the perspective of the ultimate destination. I am sorry that I have to express that in what a purist may call a mixed metaphor—but I warned you that my picture of the Pilgrim merges into my picture of closing and opening doors.

My conception of what this calling to teach means is no doubt colored by the kind of teaching I have been called upon to do. I think that it might be somewhat different if I were called to teach in an elementary school, or in a high school, or in an undergraduate college, or in another department of a university. But I think the difference would be largely a difference of emphasis. However that may be, I have been called to teach in a divinity school—in a federated theological faculty—and from that standpoint I speak.

The calling to teach seems to me to be first the calling to *be* something. What one *is* depends upon what one really loves. What one really loves determines his character, and the teacher's character will convey an impression more striking than anything he may write or say.

This, coming from a teacher, may sound presumptuous. But please remember that, if I am now a teacher, I have also been a student. And, further, I believe that whatever of good there may be in the individual teacher is the product of the community of his colleagues and students in which he is permitted to develop. Just as one can be a man only in a society, and one can be a Christian

only in a church, so one can be a teacher only in a school which is a community.

Second, the calling to teach is the calling to know something well. The teacher need not know everything—even everything pertaining to his own specialty—but he must know something thoroughly. And to know something thoroughly means to see it in the longest perspective and with all its implications.

Third, the calling to teach is the calling to communicate—to communicate what one *knows* in the context of what one *is*. This is to say that the teacher must try to communicate knowledge of the particulars of his subject matter in the perspective of their universal and lasting significance. This, to borrow a phrase from A. N. Whitehead, is to attempt to "render clear . . . some eternal greatness incarnate in the passage of temporal fact."

This is of tremendous importance for the historian—my own particular calling—who is always tempted to take the easy way of communicating only a series of the particular facts of his subject matter. But, as John Cotton put it, thus condemning in advance the generations of positivistic historians: "The study and knowledge of the passing away of one generation after another, sheweth us [only] our mortality and misery, and thereby yieldeth us grief and vexation, but no relief, if we rest there." My teacher-historian can never "rest *there*."

Fourth, the calling to teach is the calling to awake and inspire—the calling to awake men to the truth that makes men free and to inspire them to dedicate their lives to it.

That the teacher is called to awaken men does not mean that he is called unduly to influence them. The teacher is saddened when the student imitates *him*, for the teacher knows how bad and inadequate he himself is, and an imitation is bound to be worse than its model. Timothy Dwight gave sound advice to all students: "Determine to have only your own faults to answer for"—and, I might add, you will find that they are sufficient.

Fifth, and last, the calling to teach is the calling to accept the responsibility for passing judgment on the competence of one's students to do the work prescribed. The examinations and the grading system, bad as they are, nevertheless reflect this necessary aspect of teaching.

Our schools in the Federation, for example, are attempting to help to select a religiously and intellectually competent leadership for the Christian movement. It is imperative that the selection be made on the basis of principles as soundly based and as clearly articulated as possible. But the schools cannot continue to exist in any significant sense if the members of their Federated

faculty refuse to accept the responsibility to act on the basis of the best principles they have.

This is to say that the school, as such, cannot avoid selecting. That, in a real sense, is its primary function. And this is the point at which the sense of responsibility really presses down upon the teacher. Responsibility to the larger community, to the school, to his colleagues, to his students, must be weighed and nicely balanced, but always, finally, he must pass judgment. And this is very hard—at least it is very hard in a school where one has face-to-face relationships with his students. It might be less difficult if one grew to know and like only the exceptionally good students—but, alas, I at least find that this is not the case. And often I have prayed—and I suspect that my colleagues have too—"God give me the courage to flunk my best friend tomorrow if necessary —and courage sincerely to weep with him afterward—and the ability to communicate to him why it was necessary so that he may become a constructive participant in the action."

Such responsible action, I am convinced, is possible only in a community of love.

This, then, is my teacher—a Pilgrim called to *be* something, to *know* something thoroughly, to *communicate* what he knows, to *awaken* and *inspire*, and to *judge*.

SIDNEY E. MEAD
Federated Theological Faculty

JOSEPH BOND CHAPEL
November 8, 1949

GOD AS GRACE AND JUDGMENT

IT HAS been said often enough that the Christian Gospel is good news, a story of glad tidings and great joy. But for many years there has been some confusion about the content of the good news, about the fundamental meaning of the Christian faith.

For example, it is said by certain interpreters that the Christian Gospel is a high ethical vision and ideal and that all we need is the ethics of the Sermon on the Mount. But surely the Sermon on the Mount, taken by itself, is not good news. At least it was not for many of Jesus' Jewish contemporaries. They were already burdened down by the requirements of the Jewish Law which they could not or did not fulfil. How, then, could they live up to the ideals of the Sermon on the Mount, which only intensified the ethical requirements of the Law?

> You have heard that the men of old were told "You shall not commit murder." But I tell you that anyone who gets angry with his brother will have to answer to the court.
>
> You have heard that men were told "You shall not commit adultery." But I tell you that anyone who looks at a woman with desire has already committed adultery with her in his heart.
>
> You have heard that they were told, "You must love your neighbors and hate your enemy." But I tell you, love your enemies and pray for your persecutors.

Is this good news? It was not for Paul, who confessed that in terms of the Law he was only convicted of sin. No, the Christian faith *has* an ethic, but in its full dimension it is more than ethics.

Again, the heart of the Gospel of Christ does not consist simply in Jesus' preaching that people should repent of their sins because the Kingdom of God is at hand. In the sense in which Jesus literally expected a somewhat catastrophic and unexpected coming of the Kingdom in the very near future, perhaps during the lifetime of some of the disciples, he was simply mistaken. The basis of our faith is not a hope. Surely the essence of our faith does not consist of the notion that Jesus had the right idea but that he had the wrong timetable, which we are now in a better position to correct after almost two thousand years of Christian history; namely, that the Kingdom of God will come—but at a much later date than Jesus expected. To be sure, there is some point to the idea of a kingdom which is yet to be. But Christian faith does not rest upon or consist of a hope. There is hope in the Christian Gospel, but that hope is an implication of a fact.

The fact on which Christian faith rests and of which it consists is the presence and power of a divine reality, in us and amid us, but not of our own making, by whose grace and goodness and power we can share in the present Kingdom of God. The good news of the gospel is not simply that the Kingdom of God is at hand but that by repentance and God's help we can enter into it. The genius of the Christian faith is a trust, a self-giving, a commitment to a divine resource upon whom we depend for our salvation. This divine resource is spoken of in the gospels as the Holy Spirit, a living, dynamic, efficacious power.

The foundation of our faith is that this divine reality was revealed in Jesus. This does not mean that the man Jesus was divine, that he was God. It does mean that there was present in Jesus a power, a spirit, which was not of Jesus' own making. The gospel records are quite clear as to the distinction between Jesus and the Holy Spirit. They assert, and record Jesus as asserting, that he was able to do what he did because of the presence of the Holy Spirit within him. The Gospel of John even interprets Jesus as being conscious and aware of the presence of this divine reality and power and of his dependence on it. The doctrine of the two natures of Christ and the description of Jesus Christ as the God-man do not mean that Jesus as man and in himself was both fully human and fully divine. This interpretation makes the Christian Gospel irrelevant and meaningless for our age and for our needs. The doctrine means rather that God, as an objective reality and as transcending Jesus, chose to reveal his love, his mercy, and his power to a unique degree in the person of Jesus. And, because God chose so to disclose himself, Jesus is called the Christ, God's beloved son.

The gospel writers also make it clear that the power of God, the Holy Spirit, that was present in Jesus and enabled him to do what he did was the same power and spirit that was present in the disciples after the death of Jesus. This is Paul's "I, yet not I," his exultant cry that "it is no longer I that live, but Christ that lives in me" (Gal. 2:20). And this is true not only for the disciples but also for those whom the disciples reached, as recorded in the Book of Acts.

The Kingdom of God is at hand. Yes! And by the act of repentance, and the dedication of one's self in faith to the power of God revealed in Christ, this self-same power within us will reveal itself as grace and love, enabling us to share in the Kingdom. For the Kingdom of God is not a place where nor a time when. It is a relationship between man and God in which the power and love of God are made sovereign in our lives.

Without an indication of the factor of the Holy Spirit, the gospels become incomprehensible. If the element of the Holy Spirit is omitted, one is left with the picture of a Jewish carpenter's son making impossible demands on his less fortunate neighbors who were already burdened with their own incapacity to save themselves. And these demands were unjust and unfair because this Jesus had somehow acquired extraordinary powers and thereby in himself possessed more resources than the average person had access to. If the Holy Spirit is left out as an irrelevant item, then we are led to believe that the Christian movement conquered the ancient world on the basis of the ability of the disciples to persuade people that a certain man called Jesus had been crucified and had been literally raised from the dead and that, by believing this proposition, they would inherit eternal life. Surely this is mystery and magic that does not constitute a saving faith.

The centrality of the place of the Holy Spirit, of divine power, is also established by the Christian understanding of sin

For the Christian, sin consists in making ourselves or some other created reality the object of our trust. It is the refusal to give ourselves to that which is truly ultimate and supreme and upon which we are dependent for our being and well-being. Sin is our inability to resolve the conflicts within our own souls, to save ourselves. It is the doing of what we ought not to do and the not-doing of what we ought to do.

If we are not sinners, if we can truly save ourselves by our own resources, the Bible and the Christian faith are nonsense. If we can save ourselves, the Holy Spirit, the power of God, is superfluous, unnecessary. As far as human devotion is concerned, man needs God only if man needs to have done what man cannot do for himself. But the fundamental human situation to which the Bible addresses itself is the fact and power of sin in human life. The good news of the gospel is the story that the power of sin had been broken because of the work of Jesus Christ, in whom the love and power of God were revealed in a supreme degree. This is God's grace, the power and the love of God given for our salvation and obtainable through faith in the God revealed in the complex of events that constitute the career of Jesus' life and death.

But the good news of the gospel does not consist in the idea that the Holy Spirit revealed itself as love and forgiveness only in the events of the life and death of Jesus. Those events occurred only once, and they cannot recur. The evidence for our faith is not constituted wholly by historical data concerning a rather dim past. The good news of the Christian faith is that God reveals himself as love and mercy now to us, the living. The problem of the two natures of Jesus Christ is the problem of the two natures within us. Our trust is that the Holy Spirit within us will reveal itself to us as grace and mercy just as was the case with the early and later disciples. Divine power for the overcoming of our sins is freely offered to us, providing we pay the price the disciples paid and that Jesus Christ himself paid.

The work of Jesus Christ did not consist in bringing the Holy Spirit, the power of God, into existence. The being and power of God were not dependent upon the existence of Jesus Christ. God had revealed himself before to his people, as the Old Testament testifies. But sin was still dominant in the life of man. The Jews had the Law of God, but it was a curse because in terms of it they were only convicted of, and not released from, the chains of sin. God in his freedom chose to reveal his power more fully as grace and forgiveness in the person of Jesus Christ. The power of God in Jesus enabled him, by means of his sacrificial life and death, to release this power among his disciples so that the love and grace of God could become sovereign and dominant in their lives. Jesus not only set an example but by his example he enabled the power of God to do for man what God had not done for man previously. Without the work of Jesus Christ, man would not have known salvation through the power of God when he did. Without the presence of the Holy Spirit in him, Jesus could not have done for his

fellows what he did. Because of his life and death the Kingdom of Heaven is indeed at hand. In fact, as the Gospel of John states, it is within us. The power of God is within us; but, if this power of God is to be revealed as grace and forgiveness, it must be released within us. It must become sovereign. But a price must be paid for its release.

This price is to be seen in the lives of the disciples themselves. The Gospel of John is suspect in certain respects by many biblical scholars, and yet many of its insights are valuable. It is stated in John that the Holy Spirit would be visited to the disciples only after Jesus had died and ascended into heaven. But the religious insight involved is that, while Jesus was with them, the disciples did not appreciate the necessity of the crucifixion, the crucified life. While Jesus was with them, they had hopes of entering the glorious Kingdom without their paying the price of a cross. They hoped to share in the glory of the Kingdom merely by the fact of association, some to sit on Jesus' right hand, and some to sit on his left. The disciples had confessed that Jesus was the Christ, but they did not understand what they themselves had said. God could not become dominant in their lives, the Holy Spirit could not reveal itself as grace and love, while they made their own selfish hopes and dreams the center of their existence. They had not repented of their sins, and their faith was focused on vain desires and rewards. Because they were at this stage of understanding, the crucifixion meant the end of an adventure for them. Their hopes were dashed, their dreams ashes in their mouths. Defeated, ashamed, and in despair, some started back to their fishing nets. Their spirits were broken. They, too, had been crucified.

Yet, out of their brokenness, out of their defeat and despair, came the resurrection of the Holy Spirit within them. The power and grace they felt and saw in Jesus they now experienced within themselves. Filled with gratitude for this gift of mercy and forgiveness, they carried the good news to the distant cities of the ancient world. The fellowship of those who had received the Holy Spirit in faith and who had accepted the sacrificial and crucified life of Christ became the church, the body of Christ. And it is through the church, wherever it may exist and in whatever form, that the power of God as grace and mercy is present for us. Jesus said to his disciples: "But who do you say that I am?" Simon Peter answered: "You are the Christ, the Son of the Living God." Jesus answered: "Your name is Peter, a rock, and on this rock I will build my church."

There is good news because there is the active power of God within us, a power not of our own making. If we repent of our sins and accept in faith the God revealed in Jesus Christ, this power in us reveals itself to us as grace, as forgiveness. But this is not the whole story of the Christian faith. If we refuse to repent and to yield in faith, this power within us reveals itself as judgment and destruction. The parables which describe the Kingdom of God in terms of forgiveness also describe it in terms of judgment, of wrath, of anger. The parable that we heard this morning (Matt. 21:33–44) is

an example. That is, the power of God is a promise and a threat, a blessing or a curse. Destruction and judgment attest to the fact and power of God within us as much as do grace and forgiveness. Each of us must come to terms with this reality in one way or another.

Why do we try to escape from ourselves? Why do we try to deceive ourselves and others? Why are we afraid to look honestly at ourselves and to see ourselves for what we really are? Why do we actually hate the sight of ourselves? Do we attempt to flee, deceive, hide, and escape only because our actual selves do not measure up to our ideal selves? But the discrepancy between our actual selves and our ideal selves is not a sufficient cause for the punishment and the torture we put ourselves through. Rather, we attempt to deceive and escape because of the fact of a power within us which makes demands on us that we do not want to face, a power that is a threat to our egoistic impulses whereby we would enhance our prestige in our own eyes and in the eyes of others, a reality that demands that we become the servant of all, whereas we do not want to stoop to mercy.

In the act of trying to deceive ourselves, how do we know that we really do not and cannot deceive ourselves? Do we know this in terms of our ideal selves? But they are only possibilities. Do we know this in terms of our actual selves? That is, do we know this in terms of an unbreakable integrity that we have achieved for ourselves? If so, why does the conflict within us rage within our very souls? Why are we divided selves and how do we know we are divided selves? When we lie and cheat and pretend, we know in the last analysis that we lie and cheat and pretend. We know it, and we scream and rebel against the fact. We cannot drown the voice within, try as we might to blot it out. There is an integrity within us, but not of our own making, which will not let us go. Is not this reality, this integrity within us, presupposed by the physicians of the mind as they try to integrate split personalities?

The human situation is not simply that we love the good and hate the evil. For we know that we cling to our sins, we delight in them, we glory in our self-inflicted torture even though we know that we are destroying ourselves. But why do we punish ourselves in this fashion and why do we try to kill the things and people we in some sense love? What are we trying to accomplish by so doing? We are trying to kill a power within us which acts as a thorn in our spirits. In our rebellion, in our delight in our sins, we are trying to escape the demands of a reality within us with which we refuse to come to terms and which thereby takes its vengeance on us and becomes our destroyer.

Possibly Judas Iscariot is one of the more neglected figures in the Gospel story. Unfortunately we know very little about him, and we can only conjecture. But one guess is that he was perhaps the keenest and most alive mind among the disciples of Jesus. He was aware of what was going on. He recognized the power of the Spirit within Jesus and realized that this power was a threat to his own peace and security. He was tortured in the presence of Jesus, and he could not bring

himself to face the demands that were made upon him. He knew that he either must acknowledge the power and grace of the Spirit within Jesus or must kill the Spirit. When he betrayed Jesus, he was not concerned to enrich himself by only thirty pieces of silver. He was trying to buy peace of mind and spirit by killing the power that was torturing him. The Spirit in Jesus was a thorn in Judas' soul. He realized that he must get the thorn out either by confession and repentance or by killing the thorn at its root. Judas betrayed Jesus. He tried to kill the thorn. But the thorn did not die. And, after he betrayed Jesus, Judas went out and hanged himself. He had resolved his conflict.

To be sure, this is partly conjectural. But one cannot understand the meaning of the life of Jesus and the meaning of the Christian faith if the story of Judas Iscariot is omitted. Judas represents the violent alternative to Peter's confession.

But there is another figure who is much less hidden to us. Paul also tried Judas' way out. Paul tried to kill the thorn in his spirit by killing Christians. He tried to quell the conflict in his soul by stamping out his enemies. Paul's life is rich evidence that God is present in us whether we have faith or not, whether we repent or not. Paul was trying to maintain himself by killing the God within him. This process was leading to his destruction until his Damascus road experience, when his brokenness became complete with the words: "Saul, Saul. Why persecutest thou me?"

Paul and Judas are dramatic instances. Most of us lack the courage, the daring, and the bigness to try to kill the power of God in us by violence. Most of us prefer to try to kill the thorn within us by indifference or by respectable goodness or by a vast emptiness. We choose the slower death of stagnation. For Judas, with his violence and defiance, life was at least meaningful. There was so much meaning in fact that he could not contain it within his rebellious soul. For us with our inertia and our mediocrity, life is meaningless, a nothingness. Judas affirmed life by dying. Most of us affirm death by living.

For those of us who would find life meaningful, there are two alternatives. We can rebel like Judas or we can confess like Peter. Either we must flee in anger or we must bow in humble thirst after righteousness. God is present in us either as grace or as judgment, either as savior or as destroyer, either as friend or as foe. "I have not come to bring peace but a sword. Whoever gains his life will lose it, and whoever loses his life for my sake will gain it."

Bernard M. Loomer
Dean

Rockefeller Memorial Chapel
November 13, 1949

A WORD FROM THE JOURNAL

The spring issue of the *Journal of Religion* exhibits the balance which has been rather consistently maintained over the past few years; one half of the articles are contributed by members of the Federated Theological Faculty. The *Journal* thus provides an excellent key to the theological orientation of that faculty.

In the present issue the most directly programmatic contribution is Mr. Rylaarsdam's piece with the sensational title "Preface to Hermeneutics." Mr. Rylaarsdam sets forth a conception of the vocation of the biblical scholar which distinguishes him, on the one hand, from the "objective" monographic research of certain modernist and liberal schools and, on the other hand, from the current neo-orthodox revival of biblicism. He concedes to the latter that the Bible is to be treated as the book of faith and the vehicle of revelation and not only merely dissolved into source materials for the study of the religions and cultures of the ancient Near East. But he would profit by all the immense learning of modernist scholarship. The new task he poses is to penetrate to the unspoken assumptions which run through the varieties of biblical religion, to state the system of apprehensions about God, man, and nature in terms of which the Bible can be read as one book even by the nonbeliever. Such an objectively achieved biblical view of life might then serve as a guide and corrective to the exegesis arising out of the passionate search of the believer today.

Graduates of the Divinity School, among whom Professor Irwin's lectures on Job have so long been famous, will take a particular delight in his paper on "Job and Prometheus." The richness of oriental literature and religion against which Dr. Irwin's interpreting is set opens many perspectives; the power of faith in the Hebrew tradition is set over against the despair of the Greek tragedian. This same comparison of Greek and Hebrew literary art in terms of its religious presuppositions will be a main theme in a forthcoming article in the *Journal* by Mr. Roberts. Mr. Roberts has shocked the Humanities faculty of the College of the University of Chicago with the contention that their ingenuous trust in Aristotle as literary critic commits them by implication to some sort of Greek theology and religion!

In recent years John McCreary has been contributing a series of studies of American religious philosophers to the *Journal.* Readers may recall his analysis of Samuel Alexander and of A. A. Bowman. The famous idealist, Josiah Royce, is now added to these. Royce is precisely what the dominant naturalist and pragmatist currents in American academic philosophy have no use for. McCreary, however, neither pleads a case for Royce nor attacks him on any broad front, being content for the most part to let Royce stand on his record. He does urge that Royce's later concern with the theory of community and of "loyalty" not only brought him close to Christianity but may still be of value even where his metaphysics fails of persuasion.

Robert Grant's work in early church history is also familiar to readers of the *Journal* from his earlier articles on "The Bible in the Early Church," "Historical Criticism in the Early Church," and his two articles on the history of the belief in "The Resurrection of the Body." A provocative article on the future of the Anti-Nicene Fathers now surveys the bibliography of that field in the last half-century with sometimes dogmatic but always suggestive comment, *and predicts the most fruitful lines of future inquiry.* Grant's chief thesis is that the future lies with those who integrate patristic studies with the philosophy and science of imperial Rome.

Our symposium on the theological issues at stake in the contemporary discussions of religious educators should appear in the next issue. Mr. Chave tells us that the *Religious Education* quarterly is also preparing such a set of articles, so that religious educators should be adequately surveyed, mapped, and charted.

NOTES FROM THE DEAN'S OFFICE

The registration in the Federated Theological Schools for the Autumn Quarter was 263. Of this total number, 141 were registered in the Divinity School, 89 in the Chicago Theological Seminary, 15 in the Meadville Theological School, and 18 in the Disciples Divinity House.

CONVOCATION

At Autumn Convocation, December 16, 1949, the following degrees were conferred:

Bachelor of Divinity

HERBERT J. MURRAY, JR.
Thesis: Aesthetic Experience and Empirical Theology in the Philosophies of John Dewey, Alfred North Whitehead and Henry N. Wieman

PAUL OUTLER WHITTLE, JR.
Thesis: Richard Baxter and the Holy Spirit: A Study of the Doctrine of the Holy Spirit in Seventeenth-Century English Puritan Thought

Master of Arts

JOHN BOSWELL COBB, JR.
Thesis: A Criticism of Wieman's Theory of Value and Definition of God

JEROME JAY FUSSELL
Thesis: Muslim Methods of Propagating the Faith

ELMER GARR MILLION
Thesis: Patterns of Protestantism in the Kentucky Blue Grass, 1865–1940: The Presbyterians and Baptists

ALUMNI NEWS

MEMORIALS

H. J. Schick, M.A. '22, passed away December 8, 1949, reports Louise M. Schick (Mrs. H. J.).

PERSONALS

From the University of Uppsala, Sweden, comes the official membership list of the Sodalicium Neotestamenticum

Upsaliense. Among the twelve honorary members is E. C. Colwell, Ph.D. '30. Among the associate or corresponding members are John Knox, Ph.D. '35, Allen P. Wikgren, Ph.D. '32, and Harold R. Willoughby, Ph.D. '24. It is very important and good to have New Testament scholarship assume international scope once again.

A. M. Honeyman, Ph.D. '34, is now in the Department of Oriental Languages of the University of St. Andrews, St. Andrews, Scotland. He has recently published editions of the Phoenician versions of the bilingual inscriptions from Karatepe in Southeastern Turkey. He attended the Sixth International Congress of Papyrologists in Paris this summer and submitted a communication on the Dead Sea scrolls.

During January and February, 1949, James A. Lyttle, '26, delivered the Robertson Memorial Lectures in four western Canadian colleges: Winnipeg, Saskatoon, Edmonton, and Vancouver, on "Frontier Problems in Home Mission Work." He was elected president of the Toronto Conference, the United Church of Canada, for the year 1949–50.

A book, "The Baltic–Black Sea Land Bridge," is now in preparation by A. M. Theodore Hanun, B.D. '14. He was recently the professor of practical sociology at the College of Idaho in Nampa, Idaho.

Herbert W. Hansen, Ph.D. '22, of Scarsdale, New York, has the distinction of being the first and only minister since 1938 in the Scarsdale Community Baptist Church of that city. The church is just completing a $90,000 church-school wing.

Kenneth W. Clark, Ph.D. '31, now annual professor at the American School of Oriental Research in Jerusalem, reports that he is making good progress in photographing New Testament manuscripts in the library of the Greek Patriarchate. This process is fundamental to the text criticism project that is currently being carried forward here at Chicago.

October 7, 1949, marked the completion of twenty-five years of service for Bruce E. Jackson, B.D. '09, as secretary of field activities of the Council on Finance and Promotion of the Northern Baptist Convention. He has made a special study of religious work among boys, for which he has great enthusiasm.

The director of rural church research in northern California and western Nevada for the Council of Churches is Richard A. Myers, '46. He is also teaching on the staff of the College of the Pacific at Stockton, California.

Claude C. Douglas, Ph.D. '25, has retired from teaching at the University of Southern California after a quarter-century of service there. He and Mrs. Douglas are now located in South Hollywood.

Professor George Dahl, '13, New Haven, Connecticut, resigned his position at Yale on July 1, 1949. He is now Holmes Professor of the Hebrew Language and Literature, Emeritus.

Professor Emeritus Charles T. Holman, B.D. '15, who has been in Guatemala City in charge of the Union Church for three years since his retirement, has broken ground for a new church in Spanish Colonial Renaissance style, a $125,000 building, most of the money being raised. Delay in construction has been necessi-

tated by recent floods, but completion is expected in a little over a year. The Holmans have completed their work there and will return to the United States about Easter, going to England for a couple of months and then back to their home in Chicago about June 30.

Harold A. Bolsey, Ph.D. '33, dean of the School of Religion at Duke University, has accepted an appointment to the pulpit of the First Methodist Church in Evanston, Illinois. There he succeeds the late Ernest Freemont Tittle.

Harper and Brothers announce that the next publication of Edgar J. Goodspeed, Ph.D. '98, will be his translation of the Apostolic Fathers. It is a reasonable expectation that the Goodspeed American Translation of the Apostolic Fathers will be on a par with the great and famous editions of these classics by Lightfoot and Lake and Kleist.

Hazel E. Foster, Ph.D. '33, of Spellman College in Atlanta, Georgia, is the very energetic president of the Jane Addams Branch of the Women's International League of Peace and Freedom.

The former president of Kalamazoo College and former director of the Pacific Council of Intercultural Education, Stewart G. Cole, Ph.D. '29, has been appointed chairman of the Western Educational Commission for the National Conference of Christians and Jews.

Bliss Forbush, M.A. '47, retires in October as chairman of the Friends General Conference in Baltimore, Maryland, after eight years of service. His sermon, "God's Laboratory," was published in Harper and Brothers' *Best Sermons, 1949–50.*

On January 3 at St. Paul's Episcopal Church in Chattanooga, Tennessee, Gabriella Taylor and Massey Hamilton Shepherd, Jr., Ph.D., '37, were married. At present they are at home at 33 Concord Avenue, Cambridge, Massachusetts. Professor Shepherd is a member of the faculty of the Episcopal Theological School in Cambridge.

Chester H. Howe, B.D. '04, has recently moved to New Hampton, New Hampshire, where he has taken over the position of pastor of the Community Church of that city. This church is the chapel church for New Hampton School, an academy of about two hundred young men preparing for college work. Before moving to New Hampton, he served as pastor for twenty years at the Washington Street Baptist Church in Lynn, Massachusetts.

Rev. Thomas A. Goodwin, M.A. '22, formerly of Marblehead, Massachusetts, is now serving as minister and executive secretary of the Congregational Conference of Minnesota.

Elizabeth Lam, Ph.D. '39, visited in the Divinity School Dean's office in late January. She has just returned from Germany, where she has completed three years' service with the U.S.M.G. She is now holding a position for the National Research Council in Washington, D.C.

Mr. Herbert J. Murray, Jr., B.D. '49, is now serving as student chaplain at State Hospital, Columbia, South Carolina.

Emerson O. Bradshaw, B.D. '12, is temporarily serving as executive director of Berrien County (Mich.) Council of Churches in Stevensville, Michigan. He

was formerly secretary emeritus of the Church Federation of Greater Chicago.

Ivan Lee Holt, Ph.D. '09, former pastor of St. John's Methodist Church in St. Louis, now bishop of the Texas–New Mexico area, officiated at the wedding of Vice-President Barkley and Mrs. Carlton S. Hadley in St. John's Chapel on November 18, 1949. He was also chosen in mid-December to be the chairman of the continuing executive committee of the conference for church union. This important conference represents seven major Protestant denominations in America.

Don W. Holter, Ph.D. '34, has just been appointed to the faculty of Garrett Biblical Institute in Evanston, Illinois, as professor of missions and church history.

Felix W. Gingrich, Ph.D. '32, professor of Greek and Bible in Albright College, is in residence now at the Divinity School producing a dictionary of the Greek New Testament. This major scholarly project is being financed by the Missouri Synod of the Lutheran Church in America. The dictionary will be published by the University of Chicago Press.

William Nelson Lyons, Ph.D. '42, the director of the Charles W. Gilkey Foundation at the University of Chicago and coauthor of the well-known annual series of New Testament bibliographies, has just compiled a bibliography of general education which has been published in the current number of the *Journal of General Education.*

Otto J. Baab, Ph.D. '28, professor of Old Testament in Garrett Biblical Institute, is the author of a major volume on *The Theology of the Old Testament* currently published by Abingdon-Cokesbury Press.

Albert E. Barnett, Ph.D. '32, presently professor of New Testament in Garrett Biblical Institute, has accepted appointment to the faculty of the Candle School of Theology at Emory University at Atlanta, Georgia. His duties at Emory begin with the Autumn Quarter of 1950.

Albin C. Bro, '27, has just resigned from the presidency of Francis Shimer College at Mount Carroll, Illinois, where for a full decade he has been serving the college. Mrs. Bro (Marguerite Harmon) has just published her first novel, *Sarah.* Friends of Mrs. Bro think that they recognize the author herself in the person of the heroine.

Readers will be interested to know that Paul B. Clark, M.A. '24, Covington, Kentucky, is listed in *Who's Who in America* and in the current *International Blue Book.*

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....

U. of C. degrees..... Year.....

Other Degrees..... Institutions..... Year.....

Mailing address.....

New pastorate or other position.....

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Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

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